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THE

JEWISH CHRONICLE.

PUBLISHED UNDER THE DIRECTION OF THE

AMERICAN SOCIETY

FOR

MELIORATING THE CONDITION OF THE JEWS.

REV. EDWIN R. MCGREGOR, EDITOR.

נחמו נחמו עמי יאמר אלה'כם: Is. xl. 1.

ἡ σωτηρία ἐκ τῶν Ἰσδαίων ἐστίν. JOHN IV. 22.

Through your mercy they also may obtain mercy. Rom. xi. 31.

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THE JEWISH CHRONICLE.

THIS monthly periodical, published under the direction of the Board of Directors of the A. S. M. C. Jews, is devoted *exclusively* to the communication of intelligence respecting the Jews, and the proceedings of the American Society, and other similar institutions, in the great cause of promoting Christianity among that people, together with the discussion of prophecy, bearing on their history and prospects. In the department of unfulfilled prophecy, an exhibition of the different views entertained in the Christian Church will be allowed, but no responsibility assumed for any one view. This must rest exclusively with the individual writers.

"THE JEWISH CHRONICLE" is published in the City of New-York, in pamphlet form of 24 pages, 8vo, at \$1 per annum, *payable in advance*.

Bound Volumes.—The Third and Fourth Volumes of the Jewish Chronicle may be had, neatly bound in one volume, price \$1 50.

The Herschell Female Branch Society will hold their regular meetings on the first Wednesday of the following months—January, April, July, and October—at 3 P. M., at 46 Hubert street, N. Y.

Form of a Bequest to the Society.—I give and bequeath to the *American Society for Meliorating the Condition of the Jews*, founded in the City of New-York, in the year eighteen hundred and twenty, the sum of to be applied to the charitable uses and purposes of said Society, and under its direction.

THE
JEWISH CHRONICLE.

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FEBRUARY, 1851.
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THE APPROACH TO JERUSALEM.

THE following is an extract of a journal kept by the author of "Meshullam," published a few months since in the *Jewish Chronicle*. The "Journal to the Holy Land" and "Meshullam" are now published together, and make an exceedingly interesting book. Bound volumes, 37½ cents each; pamphlet form, 25 cents each; to be had of Charles A. Minor, 141 Spruce street, above Fifth, Philadelphia. The profits that may arise from its sale will be devoted to the "Manual Labor School of Agriculture for the Jews in the Holy Land."

Should any of our readers wish to aid the above cause, their remittances may be sent as above. We shall take extracts from time to time from the "Meshullam," or "Tidings from Jerusalem," knowing they will be read with great interest.—ED.

JERUSALEM, Sept. 5, 1849.—After a tedious journey of near four months, we arrived yesterday, about 11 o'clock A.M., in this sacred city. In my relation, I will now return to our landing in Jaffa. This little city is the only sea-port of Jerusalem. It is built on a small eminence, rising directly from the beach, which stretches low and sandy, each side, as far as the eye can reach. From the sea, its first appearance is somewhat like an immense bee-hive, of small, dome-roofed, clay-colored houses, with no trees, except two or three tall palms, in sight, as its rich and beautiful gardens are back of the city, on the receding plains. The surf here is constantly high, and there is no protection for shipping. As our long boat approached on the top of bounding waves, the boatmen jumped into the water to their waists, to hold it from dashing against a projecting shelf, upon which stood a crowd of half-covered Arabs. We were all soon pulled up by our arms, and stood at length upon the soil of Palestine! After pressing our way through men, donkeys, and camels, we were directed to the American Consul's, who received us with kind, yet mute attention. The letter from Arbay was delivered, and a messenger dispatched in search of Mr. M., the educated brother of the Consul, who soon came and acted as an interpreter, and at once set about obtaining animals, etc., for our journey. Meanwhile we partook of a good Oriental dinner, provided by the Consul, who, with his beautiful young wife and little son, were somewhat troubled with handling knives and

forks, which were used on our account. About 3 o'clock, our baggage was bound with cords upon the backs of two mules, and committed to a muleteer, who drove them carefully before him. Our horses were then saddled, and with Mr. M. before us, in single file, we were soon winding out, through the narrow, labyrinthine passages of the city. It is difficult to convey an idea of these Eastern cities, with their narrow crooked streets and alleys, and the manner in which their houses are built, and joined, one into another irregularly. They have very low doors, but no windows in the lower stories, and the houses appear like a rough continued wall, each side of the street, which winds every way to suit their location. Sometimes the passages are over-arched like railroad tunnels, with houses upon them. They use little wood in building, except for doors and window casings, and the roofs are of stone and plaster, and are necessarily arched like a dome. We slowly crowded along, by loaded camels, mules, and donkeys, bearing heavy sacks, and flag baskets, of fruit, grain, charcoal, and various-colored and strangely-dressed people, all wearing a scarlet cap, with a long blue tassel on the top, and flowing garments. A few wear only a short loose shirt, but generally they have a full skirt, confined at the knees, and bound around the waist with enormous girdles. Their complexions are usually quite dark, but their forms and features are often very fine. As we came out of Jaffa, we passed the gardens, which are watered by machinery, and contain a variety of fruits and vegetables; we saw oranges, lemons, dates, figs, pomegranates, grapes, and melons, and the prickly pear, which is used for hedges, grows here to the height of twenty feet, and the stalks are sometimes over two feet thick; its large thick leaves fold heavily and closely over each other, and are surrounded with orange-colored pears. As we left the gardens, a wide plain opened before us, on every side extending beyond our sight, rich and beautiful, with a slightly undulating surface. Here and there, in the distance, were small villages, or clusters of clay-colored fragments of walls, but I saw no isolated, or single dwelling by the way, or fenced divisions of the soil. Here first I saw large orchards of olives, which, at a little distance, appear like old apple trees. The foliage is dense, and the dark glossy leaf resembles the yellow willow in form, with the same silvery white on the underside, making their appearance beautiful when stirred by the wind. Our narrow, path-like road lay between large wheat and barley fields, which were irregularly joined with ploughed spaces, and turf land. Here a shepherd was following hundreds of white sheep and black goats, feeding together, which was a fine illustration of our Saviour's parable, (Matt. xxv. 32,) and there a drove of small spotted cattle were lying down, and beyond, some camels were browsing from the high branches of trees! A missionary and his daughter belonging to Jerusalem, a young Turk, and some Arab travellers joined us at Jaffa, and our little caravan of about twenty animals were making all speed to reach a walled village, called Ramlab, the ancient Arimathea, which is situated half way to the mountains, before dark. Just before sunset, our horses, which were the poorest of the company, began to lag behind the rest, and despite of every effort to urge them forward, we were soon left out of sight. The way, in some places, was so indistinct, that I began to fear that we should mistake their track, and be left to the mercy of the Arabs! We saw one on our right, with a long gun, approaching us, when suddenly our good friend, Capt. H., came scouring back to our relief, and as he wheeled his horse, upon reaching us, his saddle gave way and he fell to the ground. He was soon, however, mounted again, and the Arab passed in silence. With much difficulty he succeeded in driving our animals forward, until we reached the rest of the party, who had kindly waited for us. It was late when we reached the walls, and

passed slowly one by one into the close dark passages of Ramlah, turning to the right, and the left, and then forward, until we halted at a door on one side, and entered into a wide court, surrounded by kitchens, stables, etc. Here we alighted, and ascended a flight of stone steps into another court, from which opened large arched rooms, all of stone. It was an Armenian convent, where Mr. M. informs us they often lodge, but do not feed travellers, unless they have previous notice, as their native cooking is so different from Europeans. A dark turbaned man in loose garments, however, soon came in, and brought us some coffee without milk, in tiny cups, and a servant followed with a fine water-melon. The gentlemen had one room, and the ladies another, with mats and coarse cushions laid upon the floor round the sides of the room, where, being much fatigued with our new exercise, we were glad to lie down and rest. Before one o'clock the moon was up, and the horses ready, and we set out towards the mountains. A number of natives joined us here, having small bells on their mules and donkeys, and we made quite a picturesque appearance, one by one, threading our way by moonlight. The country still continued plain and fertile, and we passed several threshing floors, with piles of wheat and chaff on the ground, and Arabs lying asleep, without blanket or pillows. Here and there were gardens of melons and cucumbers, inclosed with a few stones piled carelessly round them, and a little hut or lodge in the centre. As we advanced the soil became stony, and at day-light we reached the lower terrace of the mountains of Judea. In the gray dawn, the first appearance of these naked heights of rock, rising in solemn grandeur so suddenly from the plain, much impressed me. They proved to be the out-posts, and lower foundations, of rock-embattled Zion. Their position and height seem to defy the wisdom or tool of man to chisel even a pathway; but along the ravines, where the rain torrents of ages have worn a rough causeway, there is room for one animal to climb at once, over the loose stones, gradually ascending, around and upward, from the base of one mountain to another, slowly gaining the sacred eminence, supposed to be 3,000 feet above the sea, on whose rugged platform stands JERUSALEM! The first two hours we saw no trees, except in the ravines a few old olives, and in places some rough-leaved plants were clinging to the rocks. Many of the mountains are circled with natural terraces, upward to their bald gray summits. As the sun rose the heat became intense, and the reflection from the limestone cliffs was very oppressive. As we approached the city there was more fertility; here and there we passed a wide valley, covered with fig trees, pomegranates and vines, and on the larger terraces were vineyards, bending with fine grapes. Each little strip of soil was inclosed with a rude stone wall, and a small tower in the midst, with an Arab watching the grapes. The appearance of these mountains is unlike any that I have seen, and to me were awe-inspiring, as if the GREAT ARCHITECT of earth had with design heaped their naked piles, as invulnerable fortifications, to the place where he has chosen to place his NAME. We suffered much by the way from the heat, and the great exertion of keeping our seats, in the rough and precipitous path, as the muleteers from behind would urge forward our weary animals. After slowly gaining one summit after another, we suddenly found ourselves on an extended, table-like elevation, very rocky, but interspersed with olive trees. In the distance, towards the east, rose Mount Olivet! and facing it on the west side, declined towards its base, the high gray walls and domes of JERUSALEM! Our caravan paused in silence, and then a murmur rose, Jerusalem, Jerusalem! I had read so much of the sterility of its neighborhood, and its appearance of desolation, that my first feelings were those of happy surprise, to see thrifty olive trees, pomegranates, and figs, in its vicinity. On the north, the foliage at this dry season

of the year is deep-green and dense, and makes a beautiful contrast as the walls emerge beyond. The singular and unearth-like beauty of its lone rock-sentinelled situation, for a moment surpassed my early and sacred recollections of Scriptural delineation, while its formidable ancient walls and towers, its lofty minarets and domes, give it an air of peculiar solemnity and grandeur. Several Turkish soldiers, with polished weapons, bowed a silent welcome, as we entered the Jaffa Gate. The streets are narrow, and paved with heavy uneven stones, which are glossy by long use. During our ride I felt much concern how we should obtain comfortable accommodations with our moderate means, as Mr. M. informed us that the charges were very high at the only English hotel in the city. We, however, concluded to put up with our American friends during their short stay, in which time we hoped to make a more favorable arrangement. After several turnings and windings, and ascents and descents, under the arched passages, we reached the hotel, but found only a porter in a small room adjoining, who informed us that Mr. Meshullam, the proprietor, was residing in Bethlehem, with his family, through the sickly months, and as it was not the season for travellers, the hotel was closed. From our long fast and excessive fatigue, we were much exhausted, and our perplexity was extreme. Mr. M., however, feeling his responsibility to the American gentlemen whom he had in charge, commanded the porter to send a messenger and inform Mr. Meshullam of the number and importance of the travellers who were waiting, and request his immediate attention. Here again we acknowledge the peculiar mercy of the Lord, for had we arrived unattended by these friends, our peril and suffering must have been great, and we should not have met with our kind host. In about three hours he arrived with his Greek cook, waiters, etc. The rooms (which are ancient dome-covered apartments, with plastered walls and floors) were opened, and speedily put in neat order, and at 4 o'clock we sat down to dinner. We had good soup, a leg of roast mutton, potatoes, and tomatoes, (which Mr. Meshullam has recently succeeded in cultivating here,) excellent bread, some delicious grapes and figs, freshly gathered, and wine from the vineyards of BETHLEHEM!

COMMUNICATION FROM A CONVERTED JEWESS.

"As I live, I have no pleasure in the death of the wicked, saith the Lord: why will ye die, O house of Israel?" is the testimony of the Old Testament, (Ezek. xxxiii. 11;) "How often would I have gathered thy children together, as a hen gathereth her chickens under her wings; but ye would not," is the testimony of the New, (Matt. xxiii. 37.) The same voice of Love uttered the above words to our favored but rebellious nation. "Why will ye die? Why will ye close your eyes to the light of Truth? I have chosen you from among all the nations, to be a peculiar people; I have guided you by day by a pillar of cloud, and by night by a pillar of fire, yet ye have rebelled against me, saith Jehovah of hosts." Again speaks the Lord in the words of redeeming love to his chosen and well beloved: "Oh! my people, How often would I have gathered thee," &c., "but ye would not." You say, my Jewish brethren, that you cannot change your religion, which would be the case in embracing Christianity. What a mistake you make! Consider a moment the history of your own nation, and you will find it to be a history of every

human heart. Our religion (the Jewish) is the foundation of Christianity. Was not God our King and Ruler? Does not Christ say to his people, "I am the Good Shepherd?" Who were the first embracers of Christ's religion? Jews, his immediate followers, went two by two to preach the gospel. Some rebelled, and would not receive their King, because he was not arrayed with that pomp and grandeur with which their carnal minds and hearts had clothed him, and yet remain, alas! in vain looking for the Messiah. Christianity is no new religion to the Jew who loves his God, for in Christ he finds all that his longing soul desires; his weakness can rest here and find strength. The precious cross speaks volumes to the weary and heavy-laden. It says, "Come unto me all, and I will give you rest. Ho! every one that thirsteth, come and drink of the waters of life." Oh! how refreshing, how comforting to the inquiring Jew, who regularly performs his feasts and his fasts, endeavoring to atone for his sins, yet feeling a void, something wanting, to find his God reconciled in the ever adorable cross of Christ. Here is the promise to our first parents fulfilled: "The seed of the woman shall bruise the serpent's head." And only under the influence of redeeming love can we fall prostrate, exclaiming, "My Lord, and my God." Christianity, as regards its being universal, depends "on the natural branches being grafted into their own olive-tree." Rom. xi. 24. "Blindness in part is happened to Israel, until the fulness of the Gentiles be come in." Rom. xi. 25. "And so *all* Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, who shall turn away ungodliness from Jacob." Rom. xi. 26. The cross of Christ, or his death and atonement, is the only means by which rebellious man is restored to a state of order, and enabled to behold his Maker, such as he really is, all-beneficent, merciful and good, who desires not the death of the sinner, but had rather he would turn from his wickedness and live!

"God is love," says the apostle John, (1st Epis., iv. 8, 16;) in saying which he only re-echoes the repeated testimonies of the inspired writers under the Law. "The Lord is good to all, and his tender mercies are over all his works," is the declaration of the Heaven-taught Psalmist, (Ps. cxlv. 9;) and it is over and over again written, that "The Lord is gracious and merciful, long-suffering, and abundant in goodness and truth." (Ex. xxxiv. 6, &c.) The Lord Jesus Christ declares himself, that he "maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust," (Matt. v. 45;) not only blessing the products of the earth without regard to the state of the cultivator, but that he imparts the influences of his love and truth to all alike, bestowing on each whatever the necessities of his state require.

Let us strive, then, thus assisted, after that newness of heart and life by which alone the enmity of our corrupt nature can be removed, and we be reconciled to our God.

H. K. B.

JUDEA.

Blest land of Judea ! thrice hallowed of song,
Where the holiest of memories pilgrim-like throng,
In the shade of thy palms, by the shores of thy sea,
On the hills of thy beauty, my heart is with thee.

With the eye of a spirit I look on that shore,
Where the pilgrim and prophet have lingered before ;
With the glide of a spirit I traverse the sod,
Made bright by the steps of the angels of God.

Blue hills of the sea ! in my spirit I hear
Thy waters, Genessaret, chime on my ear,
Where the Lowly and Just with the people sat down,
And thy spray on the dust of his sandals was thrown.

Beyond are Bethulia's mountains of green,
And the desolate hills of the wild Gadarene ;
And I pause on the goat-crag of Tabor to see
The gleam of thy waters, O dark Galilee !

Hark ! a sound in the valleys, where, swollen and strong,
Thy river, O Kishon, is sweeping along ;
Where the Canaanite strove with Jehovah in vain,
And thy torrent grew dark with the blood of the slain.

There, down from his mountains stern Zebulon came,
And Naphtali's stag, with his eye-balls of flame,
And the chariots of Jabin rolled harmlessly on,
Near the arm of the Lord was Abinoam's son !

There sleep the still rocks and the caverns which rang
To the song which the beautiful Prophetess sang, -
When the Princes of Issachar stood by her side,
And the shout of a host in its triumph replied.

Lo ! Bethlehem's hill-site before me is seen,
With the mountains around, and the valleys between ;
There rested the shepherds of Judah, and there
The song of the angel rose sweet on the air.

And Bethany's palm-trees in beauty still throw
Their shadows at noon on the ruins below ;
But where are the sisters who hastened to greet
The lowly Redeemer, and sit at his feet ?

I tread where the TWELVE in their way-faring trod ;
I stand where they stood with the chosen of God ;
Where his blessing was heard, and his lessons were taught,
Where the blind was restored, and the healing was wrought.

Oh ! here with his flock the sad Wanderer came,
These hills he toiled over in grief are the same ;
The founts where he drank by the way-side still flow,
And the same airs are blowing which breathed on his brow.

And throned on her hills sits Jerusalem yet,
But with dust on her forehead and chains on her feet ;
For the crown of her pride to the mocker hath gone,
And the holy Shechinah is dark where it shone !

But wherefore this dream of the earthly abode
Of humanity clothed in the brightness of God ?
Where my spirit has turned from the outward and dim,
It could gaze even now on the presence of Him !

Not in clouds and in terrors, but gentle as when
In love and in meekness he moved among men ;
And the voice which breathed peace to the waves of the sea,
In the hush of my spirit would whisper to me.

And what if my feet may not tread where He stood,
Nor my ears hear the dashing of Galilee's flood,
Nor my eyes see the cross which He bowed him to bear,
Nor my knees press Gethsemane's garden of prayer ?

Yet, loved of the Father, thy Spirit is near
To the meek and the lowly, and the penitent here ;
And the voice of thy love is the same even now,
As at Bethany's tomb, or on Olivet's brow.

Oh ! the outward hath gone—but in glory and power,
The SPIRIT surviveth the things of an hour ;
Unchanged, undecaying, its Pentecost flame
On the heart's secret altar is burning the same.

HISTORY OF MUSIC AMONG THE HEBREWS.

MOSES TO SAMUEL.

A LONG period of time elapsed after the death of Moses, ere the Hebrews gained quiet possession of the land of their fathers ; and those days of turmoil and warfare were not propitious to the cultivation of song. Still the flourish of the trumpet was their sole music ; and if even, during the four hundred succeeding years, the Israelites lived under the gentle sway of their judges, still they enjoyed but comparatively little rest ; for they did evil in the sight of the Lord, who, in his wrath, delivered them into the hands of the Midianites, the Moabites, the Philistines, and the children of Ammon, who afflicted them sorely. In those days of tribulation the melodious voice of the Hebrews remained silent, and they bowed down their heads beneath the yoke of their oppressors. However brilliant the qualities of some of the judges sent for their deliverance, they were not sufficient to re-establish the righteousness of the Israelites, who left but too often the road to which they were directed by their rulers. We are consequently in possession of but few of their productions of this kind from the epoch alluded to, and these are all of a warlike tenor ; as the triumphal hymn sung by Deborah and Barak, (Judges v.) the war-cry of Gideon, and the timbrel-dance by the daughter of Jephthah, (Judges vii. 2, xi.) These instances justify us in again asserting, that women were admitted to adore the Lord of Israel, both in private and public ; and especially when any public festival gathered the assembly for the purpose of expressing their gratitude to the Deity, (Judges xxi. 19.)

A brighter prospect opens on our eyes with the days of Samuel, the upright judge of Israel. During a number of happy and peaceful years, he led his people steadfastly on in the ways of justice and virtue ; he established peace between Israel and the Amorites. Barbarity vanished with the tumults of strife ; and, encouraged by the blessings of peace, music became one of the foremost favorites among the occupations of Israel. Samuel became the founder of the school of prophets, first mentioned at the inauguration of Saul : " After that, thou shalt come to the hill of God,

where is the garrison of the Philistines; and it shall come to pass when thou art come thither to the city, that thou shalt meet a company of prophets coming down from the high place, with a psaltery, and a tabret, and a pipe, and a harp before them; and they shall prophesy. And the Spirit of the Lord will come upon thee, and thou shalt prophesy with them, and shalt be turned into another man. And let it be, when these signs are come unto thee, that thou do as occasion serve thee; for God is with thee." (1 Sam. x. 5-7.) They are ever after denominated "sons of the prophets," whenever mention is made of them in Holy Writ. And if we may allow ourselves the digression, we shall succinctly inquire into the functions of that institution, there being so very little information extant as to the sphere of its operations, and its particular character.

The first subject of our inquiry must be to define, as nearly as we can, the precise meaning of the word נָבִי, rendered in English, "a prophet." We find it said, "And Aaron, thy brother, shall be thy prophet," (*nabi*), (Exodus vii. 1.)

Jarchi, on that occasion, gives the following explanation:—

Nabi is an "interpreter," according to Onkelos, who translates it "thy interpreter;" and whenever the word occurs thus, it means a man who addresses the people, and speaks to them words of admonition. This appears perfectly correct, and if we follow this trace we shall doubtless arrive at a satisfactory conclusion. The original meaning of the word *nabi*, then, was a speaker or an orator: likewise a poet, as, "And Miriam, the *nebiah*, [prophetess,] took the harp," (Exod. xv. 20.) And again, "And Deborah was a *nebiah*," (Judges iv. 4.) And as neither of these two persons ever foretold future events, but on the contrary, both excelled in the art of metric composition, the title *nebiah* must refer to the art they professed. Thus, likewise, we find "the sons of Asaph, Heman, and Jeduthun, [*hanebiim*,] who composed to harps, psalteries, and cymbals," (1 Chron. xxv. 1;) and in the third verse of the same chapter, "with their father, Jeduthun, on the harp, who (*nibo*) composed thanks and praise to the Eternal." Likewise, "a teacher;" for as the sages of the olden time, when they instructed the people, preferred conveying their doctrines in the more impressive language of poetry, because it strikes the mind and rests on the memory, they are likewise called *nabi*, as, "The *nabi* that teacheth falsehood," (Isaiah ix. 14.) For this reason, likewise, was Abraham called a *nabi*, in Genesis xx. 7, because he proclaimed, or taught, in the name of the Eternal. Thus, likewise, the predictor of future events, *roeh* or *choseh*, "a seer," is called a prophet, because they delivered the theme of their inspiration in language suited to the dignity of their mission, and the majesty of Him that sent them. Thus, also, false predictors of events, imitating that dignified or metrical mode of expression, are called *nebiim*, as we find on many occasions. It appears, then, that any man who expressed himself in a manner more lofty and dignified than the ordinary mode of conversation, is called a *nabi*; for even Saul, when the evil spirit came upon him, and he uttered lofty though incoherent speeches, is said to be *mithnabei*; likewise we find it said of Jeremiah, on one occasion, (xxix. 26,) "this mad man, who is *mithnabe*," or "uses lofty expressions." From this examination it results that *nabi* is not of necessity a prophet or predictor of future events, but that it is often used in another sense; and this will enable us more easily to conceive who were the company of *nebiim*, and sons of *nebiim*, mentioned in Scripture.

Solomon, the wisest and happiest of kings, afterwards sat on the throne of David, and carried the cultivation of music to a point which it had never previously reached, and which it did not long maintain. This king, himself a proficient in that delightful art, raised the dignity of the musicians in the newly-built temple by the splendor with which he surrounded

them, and placed the external appearance of the Levites on a par with the solemn duties they were called to perform. Multitudes stood in solemn silence when Solomon addressed the Deity in that impressive prayer recorded in the sixth chapter of the second book of Chronicles. The inspired words of the truly great king diffused the emotions of his own heart through the multitude, and every one felt that he was in the vicinity of the Invisible.

Then the Levites, clad in the finest linen of Egypt, (*byssus*,) struck their instruments, wrought with exquisite workmanship of thyine-wood, the produce of distant Ophir, which was brought to Jerusalem in King Solomon's ships; and from thousands of voices ardent prayers and sincere thanksgivings were sent to heaven, which found a solemn echo in the wide and crowded inclosure of the temple. But they rapidly fell. Forgetful of the numerous benefits showered upon them by the Deity from the infancy of their existence as a nation, the children of Jacob forsook the law laid on their hearts on Sinai from the midst of clouds and thunders. Rehoboam, their impious king, took the lead in the march to destruction; and, according to the words of Isaiah on another occasion, "the mirth of tabrets ceased." Piety was neglected, and indifference for those whose province it was to instruct the people and to preside over the offices of religion, was the necessary consequence.

Unhappy as those and the subsequent times were for the Israelites, on account of the sufferings they underwent, it is much more to be deplored that they deserved them. Whenever a king, worthy of being distinguished among the corrupt leaders of Judah for some redeeming quality, ascended the throne of David, music still, in some measure, regained its salutary influence on the minds of the people. While we see the many bad kings who swayed the sceptre of either division of the twelve tribes in cruelty, or wasted their days in barbarous sensuality, in imitation of the heathenish kings of surrounding nations, we are glad to see that the good king, Jehoshaphat, appointed singers to the Lord when he had consulted with the people, (2 Chron. xx. 21;) and again, on his return from the valley of Berachah, where God had given the Moabites into his hands, he entered Jerusalem "with psalteries, and harps, and trumpets, unto the house of the Lord," (Ibid. 28.) Hezekiah, too, who did right before the Lord, re-established the public service in the temple, according to 2 Chronicles xxix. 25: "And he set the Levites in the house of the Lord, with cymbals, with psalteries, and with harps, according to the commandment of David, and of Gad the king's seer, and of Nathan the prophet," etc. Josiah, the last good king of Judah, of whom it is said, that "he neither turned to the right hand nor to the left from the ways of his father David," among his other meritorious deeds, re-appointed "the singers, the sons of Asaph, to their places, according to the commandment of David, and Asaph, and Heman, and Jeduthun the king's seer," (2 Chron. xxxv. 15.) But those bright spots, few and far between, in the lives of the kings of Israel, are not sufficient to dispel the gloom which renders the history of our people at that time so peculiarly sad. Distressing as the reigns of Joram, Ahaziah, Athaliah, Ahaz, and Manasseh, were to the general welfare of the nation, they were particularly detrimental to the cultivation of music, from the total neglect into which the worship of the Eternal had fallen in the city of Jerusalem, where idols had been set upon altars over against the holy of holies, and the abominations of Baalim had been substituted for the pure and beneficial adoration of the one living God. And when, in the days of Zedekiah, we met with the fate caused by our national transgressions, the voices of our forefathers were seldom after lifted up in accents of joy. In melancholy strains they wept on the shores of the Euphrates over the horrors of exile, over the bitter loss of nationality,

and suspended their harps on the willows bordering the stream, as if the instruments of mirth had become useless to them for ever. The songs which remain from those days have all the characteristics of grief imprinted on them; but, though recollections of the dismal days of captivity, these songs have an additional charm in the lively interest they excite for the sufferers; witness the 137th Psalm above alluded to. To mourn over the lost splendor of Jerusalem, and to acknowledge the justice of God in the very blows he had struck, was their sole means of cheering their dejected spirits, and of rekindling in their bosoms the dormant spark of hope for better days. And when Cyrus, moved to pity by God, sent our fathers back to till their own land and to enjoy the sweets of home, they merrily entered on the hallowed ground of their native country, preceded by two hundred musicians of both sexes, (Ezra ii. 65.)

Not only at the festive meetings in the temple, but also in the private chambers of his palace, David was wont to delight his soul with music; his predilection for that art urged him to seek leisure enough to cultivate it in the midst of his warlike operations, and the overwhelming cares of government. Proficient artists stood daily before him, and sang, to the sound of music, the poems he had composed during the days of his youth and in the time of his honorable reign, the king himself accompanying on his favorite harp. Vocal and instrumental music soon found their way to the banquets of the great; and, alas! when the nation degenerated, this was the case in a much greater degree. Hence the reproof hurled at the lascivious men of his times by the princely Isaiah: "And the harp, and the viol, the tabret, and pipe, and wine, are in their feasts; but they regard not the work of the Lord, neither consider the operation of his hands," (Isaiah v. 12;) and by the stern prophet Amos: "That chant to the sound of the viol, and invent to themselves instruments of music, like David," (Amos vi. 5;) for now the songs of David were neglected, and shameful ditties lulled the hearts of the profligate into forgetfulness of the duties of man. It is a fact worthy of notice, and attested by every line in history, that sciences serve to enlighten a virtuous nation, and arts to enoble the feelings of the uncorrupted; but degenerate people use those gifts of Heaven as purveyors to their guilty appetites. Soaring poetry is vilified into a flattering slave, prostrate at the feet of a dreaded tyrant; music is stripped of all intrinsic grandeur, and made the companion of revelry, to impart a richer zest to sensual surfeit; and heavenly philosophy, the child of reason, the beloved guide of conscientious man, is twisted into sophistry, thence lowered into skepticism, till it perishes in the all-extermimating horrors of atheism. The examples of nations and individuals, of times past and present, all concur to establish the sacred words of the royal instructor: "The fear of the Lord is the beginning of all wisdom." In a passage closely following the one above mentioned, Isaiah represents to the perverse men of Judah and Israel the abuses they had made of music by the trivial purposes for which they employed it, thus totally estranging it from the holy ends for which the schools of the children of the prophets had been instituted by Samuel the seer and David the king. Nor was the time of harvest, both in the field and vineyard, without this never-failing attendant on merriment among the Hebrews. Though Isaiah, xvi. 14,—“But now the Lord hath spoken, saying, Within three years, as the years of an hireling, and the glory of Moab shall be contemned, with all that great multitude; and the remnant shall be very small and feeble,”—refers to Moab, we may still gather, from numerous other sayings of the prophets, that the Jews celebrated the festivities of the seasons with the same demonstrations of joy as the nations around them; since, whatever might have been the occasion of their mirth, they knew of no public rejoicings that could dispense with the accompaniments of

song, music, and dance, as has been clearly made out in the various quotations we have adduced in support of our preceding remarks.

Nor, indeed, were they strangers to pathetic and mournful music; for it is said, "And Jeremiah lamented for Josiah; and all the singing-men and singing-women spake of Josiah in their lamentations to this day, and made them an ordinance in Israel. And behold they are written in the Lamentations," (2 Chron. xxxv. 25.) And from the beautiful elegies by David on Jonathan and Saul, and the Lamentations of Jeremiah on the destruction of the city and temple of Zion by Nebuchadnezzar, we may conclude that music adequate to the tenor of the poetry had been composed for those songs. The Rabbies, indeed, inform us, that every Israelite engaged two men and one woman to chant funeral hymns at the death of any member of his family; as alluded to in Jeremiah ix. 17: "Thus saith the Lord of Hosts, Consider ye, and call for the mourning-women, that they may come; and send for cunning women, that they may come." For nothing is so calculated to rouse the drooping energy of the mind as music suited to our different states. It is equally congenial to our feelings in times of pleasure or woe; its attractions assert their power over the minds of all men. Nowhere on earth is there a savage whose soul may not be fired by music, whose languor may not be excited or dispelled by the sweet sounds stealing on his heart. Even the more rational among the brutes feel the all-penetrating influence of that harmony with which the Psalmist has compared the wonders of creation.*—(*London*) *Jewish Chronicle*.

THE TYPE OF THE PEOPLE.

AMONGST the strange and terrible traditions floated to us on the stream of time, coming from undiscovered sources, remnants of old faiths and outworn fallacies, gone to pieces long ago, perhaps there is none more strange and terrible than the legend of the Wandering Jew.

Cartaphilus, the rough-visaged, hard-hearted servitor in Pilate's household, striking the gentle Jesus when borne and hustled through the judgment hall to death and crucifixion: "Go faster, go faster, why dost thou linger?" and the fearful sentence, "I indeed am going, but thou shalt tarry till I come;"—such the old traditional story cast out upon the stream; now hidden, now conspicuous, detailed impressively by Matthew Paris and Bishop Percy, and pointed out by Calmet in his Dictionary of the Bible.

Doomed to wander over the earth, restless and without home, an outcast from all nations, severed from all ties—despised, rejected: is there not a shadow, a type of the Jewish people in the old tradition?

Their crime is stated in the gospel: they cried, "Crucify him, crucify him!" and invoked his blood upon them and their children. Their punishment is that they are become the scoff and byword of the nations—the sceptre has departed from Judah, and theirs are days of captivity and woe. The cases seem analogous.

The legend represents the individual thus doomed as driven forward, not permitted to find an abiding place; praying for rest, longing for the judgment. Dynasties are overturned, invention and skill are busily at work, all things change—but the erratic Hebrew is still the same; still wandering—

"Cursing each morn's returning ray,
Ever, ever;
Earth revolves; I rest me never,
Ever wandering—ever, ever."

Does not sober history tell the same story? The whirlwind of violent

* Vide Psalm xix. 4, et seq.

hatred has driven on the people of Israel for nearly eighteen hundred years. Chaucer expresses popular opinion, when he calls them "cursed Jews;" accusations of aggravating criminality were always readily procurable. Marlowe depicts Barabbas as "poisoning wells," "cherishing young thieves," "enriching the priests with burials," "slaying friend and enemy," "extorting, cozening, filling the gaol with bankrupts." With such a character, the Jews, despised and hated, were driven from city to city, and condemned on the most absurd and frivolous charges. So that, in the legend and in the history, we have the same melancholy story; and perhaps in this way of symbolic representation the wise men shadowed forth and enlisted the sympathies for an individual, which they sought to do for his nation; perhaps the Wandering Jew is only a poetical vesture, for a national history.

Who would not aid the outcast, and cheer the wanderer? Who, if the legend were a truth, and the cursed Hebrew a reality, would shut up the bowels of their compassion? Not those who have named the name of Christ; not those who, though once as a wild olive-tree, have been grafted into the tree of life. Who, when the story is not told of an isolated case, an individual suffering, but a people, once the salt, the light, the heaven of the world—who can withhold compassion? The daughter of Zion sits in the dust. How are the mighty fallen! Should it not be the inquiry of every Christian, "What can I do for these wandering Jews, these children of Abraham; these elder brothers and sisters of the Lord?" With so many meetings and speeches and calls for help to those who bow to idols, can nothing be done for the "twelve tribes scattered abroad," to lead them from Sinai to Calvary, from Leviticus to John, from the thunderings and lightnings to the still small Voice that spoke at Mount Olivet—to bring those who are content to sing the song of Moses to raise another solemn anthem, that of the Cross, that blends and harmonizes beautifully with the first, "the Song of Moses and the Lamb?"

We can all do something. Tracts adapted for these people might be circulated in our own immediate neighborhoods. We might visit Jewish houses—"A word spoken in due season, how good is it!" We might get our preachers to deliver discourses, with the especial object of exhibiting the Messiah in Jesus of Nazareth. We might collect funds for sending missionaries to other lands; and, more than all, might carry their case to our common Father, "the God of Abraham, the God of Isaac, the God of Jacob," praying that the time to favor Zion, yea, the set time might soon come.—*Jewish Herald*.

TRANSLATION FROM THE HEBREW

OF A LETTER WRITTEN BY A FATHER TO A SON WHO HAS RENOUNCED JUDAISM AND EMBRACED CHRISTIANITY.

"THOU wicked one, may thy name be blotted out. Thou hast united thyself with the assembly of the wicked. Thy father and grandfather, with all thy relations, will go together to the grave of thy sainted mother, and announce to her the sad tidings. Cursed be the day wherein thou, wicked one, seed of the serpent, wast born. Woe is me, for the Lord has afflicted me. Thy name shall henceforth be blotted out, and no more named by us; and may the hottest judgments of the Almighty fall upon thee, because thou hast forsaken the God of Israel, and joined thyself to idols."

REMARKS.—This was indeed bitter, but it was part of the promised inheritance. "In the world ye shall have tribulation." I could, from my heart, bless them who thus cursed me, and pray for them who thus spitefully used me.

THE FIRST CHAPTER OF ISALAH DIVESTED OF ITS FIGURES.

THE meaning of any passage of Scripture must be that which the literal or the figurative terms convey to us when understood according to the rules of language. Every passage of Scripture, as well as of any other writing, is literally or figuratively expressed, i. e., the language employed is that used by general consent, or else borrowed.

The great difficulty in understanding many passages of Scripture arises from an inacquaintance with the principles of figurative language. They who have attentively read the articles called "Lord's Axioms," will readily appreciate the following, which is an attempt to translate the figurative into literal language, in those passages where it occurs. The literal language is not altered. Some figures from their nature cannot be reduced to literal terms.

1. The vision of Isaiah, the son of Amoz, which he saw concerning Judah and Jerusalem, in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah.

2. Hear, O heavens, and give ear, O earth, for the Lord hath spoken. I have cared for the moral and social condition of the Israelites, and have bestowed upon them influences, and have given them means to make them righteous and obedient, but they have disobeyed me.

3. They do not acknowledge me for their God, nor recognize in me their Benefactor.

4. Ye are a sinful nation, an iniquitous people, descendants of evil doers, that make those around you wicked, and each other more wicked. They have ceased to place their affections on God. They have merited his displeasure. They no longer obey his commandments.

5. Of what use is it to punish you any more? Ye will continue to disobey. I have already punished you sufficiently to secure your obedience.

6. In every manner conceivable I have afflicted you, and even now do not discontinue my judgments.

7. Your country is desolate; your cities are burned with fire; and the productions of your land strangers are taking away, and appropriating to their own use.

8. And Jerusalem is a desolate city.

9. Except the Lord had spared a few of us, we should have been totally destroyed.

10. Hear the word of the Lord, ye rulers and people of Jerusalem, and obey his law.

11. What influence do your many sacrifices have upon me? saith the Lord. You have offered enough to me already. I have no pleasure in the blood of bullocks, or of lambs, or of he-goats.

12. When ye come to appear before me, who hath required it of you to come into my sanctuary?

13. Bring no more useless oblations; incense is an abomination unto me. Your observances of new moons, and Sabbaths, and convocations, I regard with displeasure. I desire no more such iniquity, no more such religious meetings.

14. Your new moons and your appointed feasts I hate. They are hypocritical, and excite my indignation.

15. And when ye offer prayer, I will not regard your requests with favor. When ye make many prayers, I will not grant what you ask. Ye are murderers.

16. Correct your murderous disposition. Repent of your crimes. Make satisfaction for past sins. Reform your lives. Cease to do evil.

17. Learn to do well. Do justly; relieve the oppressed; entertain and defend the cause of the fatherless, and also the widow.

18. Entertain the propositions I make. Do as I have commanded, and however heinous your sins, they shall be forgiven. However degraded your condition, I will make you holy.

19. If ye be willing to do my will, and obey my laws, ye shall enjoy all the blessings of country and home.

20. But if not, but ye violate my law, your enemies shall destroy you. For the Lord hath said it.

21. How have the people of Jerusalem, once famed for their holiness, now become worshippers of idols! They were once a just people, once righteous, but now murderers.

22. Your moral and social condition, once so exalted and glorious, has now become one of degradation and meanness.

23. Thy princes are rebellious, and companions of thieves. Every one loveth bribes. They act only for rewards. They do not give the fatherless justice, nor arbitrate for the widow.

24. Therefore saith the Lord, the Lord of hosts, the mighty One of Israel, Ah! I will send mine adversaries into captivity, and punish mine enemies.

25. And I will pursue a different course with you, and change your moral and civil degradation and meanness for exaltation and glory.

26. And thy judges shall be as they were formerly, and thy counsellors also. Then the city shall be called "The city of righteous people—The city of faithful inhabitants."

27. Jerusalem shall be retaken from its enemies by means of calamities which I will bring upon them, and those who return from captivity shall be delivered from their enemies by requiting their wickedness upon them.

28. And the destruction of the transgressors and the sinners shall be together. And they that refuse to worship God shall be destroyed.

29. For ye shall be ashamed and confounded on account of the scenes and places of your idolatrous worship.

30. And ye shall be a worthless and useless people.

31. And the self-confident shall be totally, instantly, and everlastingly destroyed.

A PILGRIM AT OLIVET.

THE *Roman Catholic Mirror* of August 3, 1850, publishes the following nonsense as its leading editorial article. After giving from the French of St. Francis of Sales a history of a pilgrim's visit to Jerusalem, and to each of its sacred places, the closing scene is given in these words, which its readers are supposed to believe! Is Popery growing better or worse?

"Finally, coming back to Mount Olivet, where took place the mystery of the Ascension, and there perceiving the vestiges of the feet of the divine Redeemer, he prostrates himself, and kisses them a thousand times with sighs of extraordinary love. Doing this, he draws to himself all the strength of his affections, as a Bowman draws back the string of his bow when he wishes to shoot his arrow. Then arising, and directing his eyes and hands to heaven, he exclaims: 'O Jesus, my sweet Jesus! I know not where else to seek and to follow thee upon earth. O Jesus, Jesus, my love, grant then to this heart to follow thee up above!' Saying these ardent words, he shot, as it were, his soul to heaven as a sacred arrow,

and hit, as a divine archer, the happy object at which he aimed. His companions and servants, who saw this spiritual lover fall as dead so suddenly, were greatly surprised. They ran to the physician, but the holy pilgrim had departed this world. To ascertain the cause of a death so unexpected, the physician inquired what were the temperament and dispositions of the deceased, and he learned that he was of a gentle nature, wonderfully devout; that he loved God most ardently. His heart then, said the physician, must have burst with the fervor of love. To confirm himself in his opinion, he desired to open the body, and he found this generous heart opened, with these sacred words engraven inside of it, 'JESUS, MY LOVE.' Love, then, did in this heart the office of death, and separated the soul from the body without the concurrence of any other cause. These facts are related by St. Bernardin, of Sienna, a very learned and very holy man, in his first sermon on the Ascension."

WHEN the Emperor Alexander the First ordered his Minister of Finance to make an estimate of the annual expenditure for the schools he intended to establish for the Israelites in his dominions, and the Minister brought to the Emperor the account he desired, he said: "May it please your Imperial Majesty, this establishment will require an immense sum; the expenses will be greater than any benefit that can be derived from them." Upon which the Emperor mildly observed: "If from these schools in my country only one Mendelssohn should come, the benefit will be greater than all the expenses I shall incur."

THE JEWS, in putting to death Jesus Christ, whom they believed not to be the Messiah, gave him the final mark and assurance of the Messiah's character. The more they persisted in denying him, they still became more infallible witnesses of his truth: for to disown and to slay him, was but to join their own testimony to that of the prophecies, which they fulfilled.—*Pascal*.

Jewish Intelligence.

PRESBURG.—The city authorities have given orders to pull down the gates which separated the town from the Jewish quarter.

PEACE CONGRESS.—The gentleman who acted as German interpreter to the recent meeting at Frankfort-on-the-Maine, was Dr. Kreutzner, a Jew.

MORAVIA.—As an act of compensation to the Jews for the excesses committed a few months ago, the Government continues to appoint Jews to the office of Town Councillor.

ST. LOUIS, NORTH AMERICA.—Our co-religionist, Adam Abeles, of the firm of Abeles and Tausig, who emigrated from Prague, has recently been elected member for St. Louis in the American Chambers.

OFEN, HUNGARIA.—A letter from this town states that the corporation restrictions, which hitherto prevent Jews from becoming masters in trades, are gradually vanishing. Several Jews have recently established themselves as masters, and publicly employ many hands.—(*London Jewish Chronicle*).

Missionary Intelligence.

NEW-YORK MISSION.

EXTRACTS FROM REV. MR. BOUTEN'S JOURNAL.

December 2d.—Visited many families, but could do little towards making an impression on their hearts. Left tracts and promised to call again and converse with them. I told them that all Christians remembered the spiritual welfare of the Jews in their prayers to Jehovah; that they should ever bear in mind that the true Christian ever feels deeply for their welfare.

3d.—Spoke to Mrs. —, of whom I have already spoken. I can give testimony to her sincerity and faith in the Christian religion. I perceive on every visit that she becomes stronger in the Christian faith. She gives good evidence of a change of heart, and reads the Scriptures daily.

4th.—Had a long and interesting conversation with Mr. L— on the prophecies of the Old Testament, and showed how they were fulfilled by the New Testament. I found that he had read the passages previously given him. I prayed with him. He also prayed, and truly, in the spirit of a Christian. I not only hope, but am certain that, by the blessing of the Lord, he will ere long publicly profess Christ.

5th to 7th.—Visited many families during these days. Was received better by some than others, but left tracts in all, and hope at another visit to see good fruits from my labors. Called on Mr. —, whom I visit from time to time, in the evening, with pleasure and profit. He reads much in the Bible. He is always glad to see me. He prays to the Messiah. He is prepared to make a public profession of his faith in Jesus.

9th to 14th.—During these days I visited many families, where some were interested and others not. Had the pleasure of an interview with a young Israelite on an evening, with whom I had spoken before. Saw in him the effect of reading from the Scriptures and speaking concerning Christ, on both the intellect and the heart. When we meet for conversation, we kneel down and pray before commencing. When he reads the Scriptures he notes what he cannot understand, and waits my explanation. He prays to the Messiah. He is convinced that the promises of the Old Testament relating to the Messiah refer to Jesus of Nazareth. He seems to have arrived at the state of the eunuch, when he came to the water with Philip, and said, "Here is water; what hindereth me from being baptized?"

16th to 21st.—Made many calls and distributed tracts. One family asked me for a Bible, which I gave. They asked me how it came to pass that the Rabbies, so many of them and so learned, did not know whether Jesus was the Messiah, and Christians should know it? I replied by referring her to the condition of the Jewish people, which was a strict fulfilment of prophecy, and that for their sins, and especially of that sin of rejecting their own Jehovah-Messiah, when they cried, His blood be upon us and on our children. But for the sake of Jehovah's name, he sees fit to show mercy to Israel, by preaching to them the glad tidings of salvation

through Messiah. I told them the time had come to turn Israel from darkness to light, and showed how many Jews had become Christians of late. They invited me to call again.

23d and 24th.—I visited one family, where was an old lady, the grandmother, and while I spoke with the children, she came to me with a question, "Why the Christians were so anxious and active in inducing Jews to become Christians? If they made money by it? Why they wish to draw them away from the religion of their fathers?" She had heard in Holland that the Christians were disaffected, because the Papists made so many proselytes; and now, here, the Christians are zealously engaged in the same work. I showed her there was a great difference between Christians and Papists. While the Papists were enticing men away from Jehovah, Christians led them back to Jehovah. That the Christian now realizes what the fathers only hoped for. That the fathers themselves would believe, were they alive, as the Christian does. That if she would search the Scriptures she would come to the same belief. I promised to visit them from time to time, and was assured I should be welcome.

27th to 31st.—Visited a Jewess, whom the Jews attempted to persuade to have her child circumcised, promising to aid her family, but she said if Christians would aid her, she would not allow it, as she believes in Christ. But her circumstances were such as to require aid in work, or some other form, from some one. Upon this she wept. She preferred to have her children brought up in the Christian religion.

During my itinerancy, I learn a remarkable fact, that many Jews are in belief Christians, and would avow their belief, but for the circumstance that many are very poor and dependant upon their more wealthy brethren for support; and knowing that the moment they avow their belief, they will lose their present patrons, and without the hope of attracting the sympathy of Christians, they remain where they are; and I believe that should Christians favor them more in this respect, and pray for them, there is no reasonable doubt but that they would embrace Christianity in large numbers. The Lord will not delay. He will fulfil his promise. He is ready, but are Christians ready? Bring your tithes into the storehouse of the Lord. Try Him.

MONTHLY REPORT OF REV. G. D. BERNHEIM.

THE mission to the Jews in Charleston and other Southern cities is truly in a very interesting state. Almost daily do we hear of conversions amongst the people of Israel everywhere, but God is carrying on his work amongst us also. Several churches now can be grateful for having many efficient members, who are devoted to the Lord Jesus Christ, and who have been once unconverted Israelites. Truly the hand of the Lord is upon his people, and is drawing them nearer to himself, teaching them by his Spirit to adore his Messiah, who is able to save them from their sins. The converts to Christianity from Judaism in this city are becoming daily more numerous. We have at present ten or twelve Jewish families, and perhaps more, besides several others who have no families, who have been converted to the belief that Jesus of Nazareth is the Messiah, and are now members of the different Christian churches in this city. There are still more than that number who are serious inquirers, and will no doubt soon be found in the ranks of the true believers in Christ. Many other Jewish families send their children to Christian Sabbath-schools, where they read and learn of the love of God sending his Son the Saviour into the world. All these glorious things are facts which cannot be contradicted nor gainsaid; but a few years back it would have been consid-

ered foolish even to hope for such events, and much more so to expect them.

My absence from this city to our Synod and to other places, laboring amongst and for the Jews, was the cause why I visited a less number of Israelites in this city than formerly. Those that I did visit were always willing to hear the truth, and received the tracts which I gave them. I gathered from the most of them that a weekly prayer-meeting, and an occasional or even weekly lecture, would not at all be objectionable, and might be frequently encouraged.

Revisited several other Jews frequently, amongst whom was my friend the Rabbi, of whom I had occasion to speak before. He has such liberal views of Christianity, and speaks so freely and openly on all subjects of interest, that I feel myself growing daily more attached to him, and am sorry that he thinks of soon leaving this city.

A Jew came to hear me preach in St. Matthew's parish,* Rev. H.'s charge, and listened very attentively. I endeavored to speak to him afterwards, but no favorable opportunity offered itself. He is in the habit of frequently attending the Christian church.

Visited several Jews in Columbia, South Carolina. They were always glad to see me, and to have me speak to them; but they were so intent upon their business, that I apparently could leave but little impression upon their hearts.

My visit to Augusta, Georgia, was the source of great gratification to me. Christians there heartily responded to the calls brought before them in behalf of blinded Israel. But especially can we praise God that a short time ago he brought a daughter of Abraham into the fold of Christ, who is now a sincere and firm believer in the Lord, and loves him as her Saviour. If this report should fall into the hands of one of our blinded brethren who believes that no Jew can sincerely, honestly, and without selfishness, embrace the Christian religion, let him bear it in his mind that Mrs. —, the late convert from Judaism, could not have united herself to the Christian Church out of such wicked motives; for she is in possession of an abundance of this world's goods, a lady of the highest respectability; was very influential amongst her own people; permitted the Jews in Augusta, who have no synagogue, to worship in her own house, and was much beloved by them; and although possessing all these benefits, when convinced of the truth, she acknowledged Jesus of Nazareth as her Saviour and Messiah, and now contributes to the support of the mission for promoting Christianity amongst her own people. Meeting with this sister, I had my heart warmed; whilst conversing with her I was cheered on in my work, and my faith was increased in the promises of God that he will soon bring his chosen people Israel to a saving knowledge of the truth as it is in Christ Jesus our Lord. Yes! come, Lord Jesus, come quickly and remove the veil from Jacob's eyes, and bring thy people home to thee; strengthen us by thy grace, that we may be instrumental in bringing about this glorious event before many ages more shall pass away.

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MR. BONHOMME'S REPORT.

CHARLESTON, Nov., 1850.

DURING this month I have been engaged in visiting Jewish families in the city of Philadelphia and the city of Pottsville, Pennsylvania. On the Sabbath evening of the 3d, nearly all the Israelites, males and females, and some children, were in the First Presbyterian Church to listen to my

* South Carolina is divided into districts, and the districts into parishes.

preaching; and on the succeeding day, in company with the minister, we went to visit the Jews at that place, when I was permitted to address them on the subject of salvation by faith in Christ. I was well received and invited to repeat my visit next day. I gave them tracts.

On the 6th, at Reading, Pennsylvania, I visited two families of Israelites. I had the same kind reception, and distributed tracts, after having first preached the gospel to them. The Jews feel much the irreligious condition in which they are plunged, and some at least are hoping for a change for the better. A kind feeling is to some extent prevailing among them in favor of the religion of Jesus Christ.

During the month of November, 1850, I have distributed 304 pages of tracts, and 100 pages of Lectures.

Respectfully yours,

J. BONHOMME.

From the Jewish Intelligence.

LONDON SOCIETY.

Bagdad.

LETTERS FROM H. A. STERN.

INQUIRERS UNDER INSTRUCTION.—During the last few days, a whole Jewish family, consisting of six persons, including two young children, have been under my instruction. The man and his wife are deeply impressed with the necessity of a Saviour, and anxious about their eternal welfare. There are several other families who would willingly come to me, but they are afraid of their rabbies. A Jewish doctor, who has a large practice, has regularly come to me for instruction during the last month. He is a clever Talmudist, and fully prepared for baptism; and if nothing prevents, I purpose (p.v.) to introduce him into the Church of Christ next month. His wife, who is far superior in every respect to the Jewish women in general, is also favorably inclined to Christianity, and she frequently dines with us.

TWO INQUIRERS EXPOSED TO ILL-TREATMENT FROM THEIR JEWISH BRETHREN.—*August 17th.*—Ezekiel and Isaac, two interesting individuals, who had been for some weeks under instruction, and appeared to be influenced by the truth, which had entered into their minds, expressed an earnest desire to leave the Jewish quarter, where they were constantly exposed to the taunts, insults, and ferocious vengeance of their unfeeling brethren, and thus openly to avow their belief in the Redeemer. I advised them not to act precipitately, lest they might afterwards regret it. They were, however, anxious to demonstrate their sincerity, and therefore shaved their beards, which, among Eastern Jews, constitutes a public renunciation of the Jewish Creed. I was extremely sorry at this, since it would not only bring upon them many indignities, but also lead the Jews to suppose that they had done it in derision of them. In the afternoon they went home to their families, and in passing through the bazaar and streets, where thousands of Jews were loitering about to beguile the tedious hours of the Sabbath, their strange appearance attracted great crowds, who hooted and ill-treated them, till they reached their houses. Ezekiel's wife and family are favorably impressed with the Christian verity, and they at once admitted him. Isaac was less fortunate; his wife bolted the door, and full of rage and vengeance, she daubed her face with soot, and with dishevelled hair rushed upon the terrace of the house, uttering yells and shrieks, which attracted a savage rabble, who loaded Isaac with maledictions and menaces. The poor man was exposed to their groans, hisses, curses, and every other ill usage, till near sunset, when they gradually dispersed, and he was enabled to make his way to my house. I gave him such counsel as he required, and then recom-

mended him to go home. He did not like the idea of going to his family, who had subjected him to such indignities; and I was the same evening informed that he had not been able to endure the violent assaults of his wife, who had attacked him with most offensive missiles, and that he had left town the next morning. Ezekiel continued coming to me a few days more, but at last the entreaties, promises, and menaces of his friends prevailed with him, and he informed me that he was prevented from having any intercourse with me, but that he still trusted in Christ for pardon and salvation.

BAPTISM OF A JEWISH PHYSICIAN.—*August 18th.*—To-day, at the close of our impressive and solemn service, I administered the sacred rite of baptism to Hakim David, a Jewish physician, and a man deeply versed in the literature of his nation. He had been under regular instruction since my return to this place; and as his conduct and deportment gave evidence that his heart had been touched by divine grace, I complied with his repeated request, and initiated him by a public profession of his faith into the Church of Christ. Since his baptism, he has proclaimed the gospel wherever an opportunity offered itself; and I have noticed that he grows in knowledge and Christian experience, the more his affections expand towards his brethren, and the more anxiously he yearns after their eternal welfare. Hakim David is highly respected among the Jews and Mahometans, and has a considerable practice.

INTERDICT PUBLISHED BY THE RABBIES.—This incipient triumph of the gospel immediately spread through the Jewish quarter, and filled the rabbies with dismay, and the next morning a severe anathema was issued against all who should have any intercourse with me. In order to make the interdict more impressive, the horn was blown, and all the books of the law unrolled. This they repeated for several days. Many of the Jews are indignant at this persecuting spirit of the rabbies, though others abet their conduct. There are, however, some individuals to be found who wish and are determined to act independently of their spiritual inquisitors; and these may, under the divine blessing, be led to a saving knowledge of the gospel.

EFFORTS OF STIFLING INQUIRY.—*September 11th.*—A young man, of the name of C., was summoned this morning before the Jewish tribunal, and when he appeared before them, the three Rabbies, who are the judges, said to him: "We know that you are an infidel, and have no religion, and as we are concerned for your soul, and anxious to reclaim you from your wicked path, we are willing to forgive you your sins before the Day of Atonement, if you tell us (as you frequent the house of the English priest) who are the Jews that come to him for instruction."

C. listened with surprise to this proceeding, and then said: "The scribes were offended at Christ, because he told the man sick of the palsy, 'Thy sins be forgiven thee,' although he demonstrated his miraculous power by healing the afflicted man; yet you, who cannot claim such might, arrogate to yourselves such power, and that in order to make me your dupe and spy."

The Rabbies were quite disconcerted, and exclaimed: "This is all our doing, and caused by our indulgence, in permitting people to read books which sap the foundation of our authority, and weaken the influence of our holy traditions."

Salonica.

LETTER FROM MR. J. B. GOLDBERG.

ANNUAL EMIGRATION TO PALESTINE.—There is another subject which I cannot but mention. The fervent love to, and ardent zeal for their country, which the people of Israel ever cherished is well known. No

matter to what class or station the individual belongs, high or low, rich or poor, his heart and affections tend Zion-wards. Neither is their patriotic ardor confined to any climate or country. Whether living in the frozen regions of Siberia, or amongst the burning sands of Africa, in the east or the west, the inmost soul yearns for Jerusalem. Hence the numerous instances of their forsaking more genial lands and comfortable homes, in order to settle at Jerusalem, though often exposed to great want and oppression. I have on the present occasion to add another example of the same fond attachment. Above eighty families from here, Monastir, Larissa, and other surrounding places, are now leaving this port for Jerusalem. This is by no means a rare occurrence; on the contrary, it is an established custom, that a vessel leaves every year about this time, with either a greater or smaller number of passengers for the Holy Land. Whoever wishes to take the pilgrim-staff comes down to Salonica, some even from so far as Widdin. This, like all other Jewish affairs in this country, is under the management of the Hachamim. The chief Rabbi, or some Hacham under him, engages the whole of a vessel, generally a Greek one, and not of very large dimensions, and then receives from each passenger a certain sum, which sometime proves even profitable to the holder, by bringing in a surplus. For the better security and safety of the travellers, a formal contract is made with the captain, and the money not paid down till he brings a certificate of their safe arrival. On their landing at Jaffa, they are received by the פקיד (officer) who takes from each person a small sum, being a kind of poll-tax, for the community of Jerusalem. The last and heaviest payment is made in the Holy City itself; it is a sort of an assessment on property, peculiarly oppressive to the rich, and without which they are not permitted to establish themselves. As most of these settlers exercise no trade, they lead a listless and inactive life. Still they are not so dependent on the pittance of the community as their Ashkenazim brethren. They generally leave at their respective homes a house, shop, or some capital, entrusted to the management of some of their friends, from the income of which they expect to maintain themselves; while many of the Polish Jews are penniless before they have reached the Holy Land, and consequently from the very first hour look for the alms of their richer brethren in different parts of the world.

Trieste.

LETTER FROM THE REV. B. W. WRIGHT.

UNCONSCIOUS WORSHIP OF JESUS OF NAZARETH IN ISRAEL.—I then said, that some hundreds of individuals should go over to the Church of Rome in England, was not half so wonderful to me, as that the Jews should deny the Son of God the Messiah, and yet in various rites and ceremonies unconsciously invoke his aid; who for instance was the great angel Jeschua, whose assistance they lately invoked on New Year's day, and whom they also called "Metatron" "keeper of Israel," and "Sar-Haponim" "a Prince of the Presence of God," and "Melech Melachim" "King of kings?" who was this, but the everlasting Son of God, the true Immanuel, whose blood, vicarious in its nature because he was man, and infinite in value because he was God, cleanseth from all sin? He said that modern enlightened Jews would soon do away with all those absurd religious ceremonies which their ancestors trusted so much.

BAPTISM OF A JEW.—On Sunday last, the 27th October, I baptized the German Jew of whom I have previously written to you. I believe him to be consistent and upright; he has been for some time a constant attendant at our chapel, in which it is not unusual to see Jews, as well as other resident foreigners, as occasional observers and hearers of the Word.

FREE CHURCH OF SCOTLAND.

Amsterdam.

Storm followed by a Calm—Inquirers still watched and marked—Position and Influence of the Synagogue—Tokens for good.

EXTRACT OF A LETTER FROM REV. MR. SCHWARTZ.

Amsterdam, October 5, 1850.—My last letter told you of a great and decided opposition, raised by the leaders of the synagogue, against our mission in Amsterdam. We were then somewhat in the position of the disciples that entered with Jesus into a ship, and whilst he was asleep there arose so great a tempest that the ship was covered with waves. With them, when we perceived the mighty efforts that were made to crush our small and weak efforts, fearful and of little faith, we thought that all was lost, and our work must perish; but He arose, rebuked the winds and the sea, and behold there is a great calm. For the present, at least, we enjoy a sort of peace; all goes on more quietly; many came back again who were frightened and left us when the synagogue took such decided steps against all those poor Jews that attended our Saturday lectures; yet, till now, every one is marked out as being not quite trustworthy who comes to my house or church, and some of them have actually lost all the assistance they used to get from the public funds, or from private rich Israelites.

I cannot better describe to you the position and influence of the synagogue here, than by mentioning the following fact: The Minister of Ecclesiastical Affairs required of the Jews, in a letter he addressed some months ago to their different congregations, to elect, out of their own number, thirteen persons, with whom he would like to consult what could be best done to regulate the affairs of the Jews in Holland. Some congregations, amongst whom the Portuguese one in Amsterdam, declined altogether sending any deputations; whilst others declared they would not take part in the electing of delegates, unless the Minister assured them first, that these men had no authority whatever to make any *religious* alterations, it being distinctly understood that those men should only occupy themselves with *external* matters, for they did not allow any one to interfere with their *internal* ones. It is characteristic, indeed, that whilst the Jews in Germany ask of the different governments to *compel* their own unbelieving people not to withdraw from the synagogue unless they wish to become Christians altogether, the Jews in Holland, who, as yet, form one great, well coherent body, repudiate the interference of the State. Here they can lead and tyrannize over their poor as much as they choose; they rule in the *Joodenhook*, and you can scarcely safely enter it if they choose to hinder you. In order to compel the Jews to stay away from our Saturday lectures, they withhold from the poor all their gifts, (every poor Jew, to mention one thing, has the free use of medicine and physician), threaten that they would not circumcise their children, nor marry them, nor bury their dead. To give you one example, there used to come every Saturday to my lectures an old man, seventy-nine years of age; he is well informed, and knows the Old and New Testament; it was highly interesting, indeed, to see how attentively he followed the discourse, and you could easily perceive what parts of it he relished most. After having staid away for some Saturdays, he called upon me one evening—he is wretchedly poor—was then literally without a shirt, and for some months he had slept on the bare ground, having nothing wherewith to cover himself, as I learned from other Jews. A wealthy Jew used to give the man twopence every week—

it was *withheld*, because the old man would not promise that he would never come near me; and the servant was permitted to give some remnants of the dinner to the poor man—it was *refused*, because the master would not permit it any longer. I could give you some similar cases, but I believe this is quite sufficient to give you an idea of the state of the Jewish community here. The man has rather given up the twopence, which is a great sum for him, than abandon our meetings, the last of which was again, thanks be to God, attended by sixty Jews, all of them listening with great attention; for all those that came from mere curiosity, and were sometimes rather noisy, have left us since the opposition broke out.

We are not only permitted to sow, but I do trust it shall also soon be given us to reap. Yesterday morning a respectable Jew called on me, and declared that he had heard me several times preach on Saturdays and Sundays; and sympathizing with me, as he said, under these present circumstances, and being convinced that I had to meet with many difficulties and disappointments, he thought it to be his duty and privilege to tell me, that, after struggling for nearly twenty years, he had at last been convinced that Jesus of Nazareth is the Messiah of whom Moses and all the prophets have testified. He was sure that it would give me pleasure to know that he believed in him as the Son of God, that it was his desire to be more fully instructed, and to come forward and to profess Christ publicly. Several other Jews have asked for regular instruction, the most remarkable of whom is a young man who is well acquainted with the Talmud, and who has studied, since I have come to Amsterdam, very diligently the prophets and the New Testament. He also is fully convinced that Jesus is the Christ, and is anxious to profess him publicly as his Lord and Saviour. In my next I hope to give you all the particulars; in the mean time I commend him to the prayers of all our friends, for I need not tell you of how great an importance it is for his own soul, and also for our whole mission, that the first, yea, that every one that is to be baptized by us, be a Christian indeed. You will have seen from all my former communications, as from the beginning of this letter, that it is impossible for me, desirable as it otherwise might be, to visit the Jews here in their houses. It is only by means of *public speaking* or *writing* you can reach them. Hence we have laid so much stress upon our Saturday lectures and the number of Jews that attended them, as it was the principal means whereby we could communicate the truths of the Scriptures to the Jews in Amsterdam. Through the great kindness and the unwearied exertions of some Christian ladies here, we have been enabled to reach some Jewish females and children, and short sketches of almost all the women mentioned in the Old Testament have been written by them, and printed at their expense. Fifteen tracts have thus been published from Eve to Esther, and freely distributed among the Jews, who have received and read them quite willingly. In the last month we have published three other tracts for the great Jewish festivals, viz., New-Year, Day of Exposition, and Feast of Tabernacles.

DEATH OF MRS. SCHWARTZ.—Letters from Amsterdam of more recent date have brought the sad intelligence of the death of Mrs. Schwartz, after a lingering illness. Mrs. S. was the eldest daughter of Mr. Saphir of Pesth—one of the first-fruits of the mission there—and a consistent and devoted follower of the Lamb. There is thus another added to the increasing number of Jewish converts who have finished their course, and kept the faith, and been received into the rest of their Lord. Such a stroke, always most severe, is peculiarly heavy on a missionary, who requires all the support that Christian fellowship and counsel can afford, and who, under such a bereavement, is left singularly desolate. But the Lord chooses Zion in the furnace of affliction, and there also he refines the sons of Levi, to present a pure offering to himself.

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